

A  
COLLECTION  
OF  
*Forms of Prayer*  
For the Daily USE of  
FAMILIES,  
OR OF  
Particular Persons.

For the LORD's-DAY.  
Relating to the LORD's SUPPER.

With a short Discourse of PRAYER.  
And another of the blessed SACRAMENT.

---

*The Jews, the Samaritans, and the Mahometans  
are better men than many who are called Christi-  
ans, in that they do never go out of their doors  
before they have prayed to GOD, Jos. Scal.*

---

*Let no man who professeth himself a Christian keep  
so heathenish a Family, as not to see that GOD be  
Daily worshiped in it. Author of the Whole  
Duty of Man.*

---

L O N D O N,  
Printed and Sold by Joseph Downing in Bartho-  
lomew-Close near West-Smithfield, MDCCX.

---

COLLECTION

FOR THE

FAMILY

Particular Prayer

By the LOT

Praying the LORD'S PRAYER

And another of the LORD'S PRAYER

It is the duty of every Christian

to pray for his family

and for his country

and for the world

and for the church

and for the poor

and for the sick

and for the dying

and for the departed

and for the souls in purgatory

and for the souls in hell

and for the souls in heaven

and for the souls in paradise

and for the souls in glory

and for the souls in bliss

Sh

P

P

and in

able d

or mea

It is

our

is own

and lov

his stat

commun

oodnes

refence

Prayer

certain v

out c

which ca

life to

tely be

orld, a



A  
 Short DISCOURSE  
 OF  
 PRAYER, &c.

**P** RAYER, or the devout address and lifting up of the Soul to GOD, in the humblest adoration of his greatness and glory, in supplications and in thanksgivings, is both a very considerable duty, and a very necessary instrument or means of the christian life.

It is that homage which we owe and pay to our Creator, for having made us men, in his own image, that is, capable of knowing, and loving, of serving and obeying him in this state; and of receiving from him the communications of his favour, and of his goodness; and being made most happy in his presence and kingdom to all eternity.

Prayer is also the only, and withal a most certain way to be preserv'd from, or deliver'd out of, or supported under all those evils which can happen to us in this life; and likewise to obtain whatever is truly and absolutely best for us, both in relation to this world, and to that which is come.

For the effectual fervent prayer of a righteous man, and of him who heartily endeavours to be such, brings down from Heaven all the greatest blessings which GOD's infinite goodness can bestow on his dearest Children, even all the graces of the holy Spirit. It engages on our behalf that marvellous Almighty love whereby we are made not the friends only, but the Sons of GOD, and the adoption of his grace in CHRIST JESUS.

And that good Spirit of GOD, which is promised to all those, and to those only who ask and pray for it, with that earnestness and frequency and perseverance they ought, will both make us to be, and will also assure us that we are the children of GOD. It will enlighten our minds, direct our wills, renew our natures, reform our lives, and enable us to love the Lord our GOD above all things, and to serve him with joyfulness and with gladness of heart, and to do all his will, and to keep all his commandments with delight and pleasure.

This frequent intercourse with Heaven, by the ascent or going up of our minds to GOD in fervent prayer, in devout addresses to him, and thoughts of him, is highly recommended to us both by Scripture and Reason, as the most proper and effectual means of our growing in grace, and obtaining all spiritual advantages.

For such intimate and more immediate converse with the fountain of all wisdom, goodness and truth, and due application of our selves to him, will enlighten our understandings with all saving knowledge, and attract,

attract, and unalterably fix our wills upon the true object of rational choice, the supreme good. It will untack our Souls from this clod of Earth, to which they now grow and wherein they lose themselves; it will raise our thoughts, and desires, and aims above the smoak and dust, the petty cares, and worthless trifling concerns of this lower world.

This our converse with G O D, and with spiritual and heavenly things, as it will sublime our affections, so will it also enlarge and improve our nobler faculties; it will refine our tempers, spiritualize our natures, and will thus every way fit us for that nearer approach to, and closer union with, and communications from the great Original of our being, and center of our immortal Spirits, which is to make our happiness, and to be *our crown and our glory in the next life.*

Now from these considerations it evidently follows, that those brutal either persons or families, who neglect to call daily upon GOD, and who do not thus draw nigh to him, do in effect renounce all dependence upon G O D. They renounce all that duty which they owe to him, and all expectation of any good from him. They say unto GOD, in the language of their lives, *Depart from us, for we desire not the knowledge of thy ways:* and, *What is the Almighty, that we should serve him, and what profit should we have if we pray unto him?*

And thus all those wretched outsidings and figures only of men, who are sunk so deep into the brutish nature, as *not to have GOD in all their thoughts*, or who by a more stupid folly,



folly, if that be possible, when *they profess to know GOD*, and own him as their Creator, yet deny to pay that homage they owe to him, do as truly *live without GOD in the world*, as those who wallow in the mire of all filthiness and impurity, or who lead the most sensual and profligate lives.

They therefore who have any, tho' but the least trace of that image of GOD in which man was at first created, remaining in their Souls, and who understand any thing of that Religion which chiefly distinguisheth man from the beasts that perish, will never pass any one day of their lives, without making devout and solemn application to the Father of their Spirits, the GOD of all grace, and the only giver of all good things.

And the more holy and heavenly-minded any persons are, and the more they desire to be so still, the more diligent and careful will they be wisely to manage all opportunities of worshiping GOD, and of improving their interest in him, and of soliciting his favour and grace both in their closets and with their families, and especially of doing him honour in the publick assemblies Morning and Evening, where they have opportunity, and have no sufficient reason for their absence.

The unbelieving *Jews*, who worship GOD twice or thrice every day in their Synagogues and the devouter *Mahometans*, who pray in the Moschs five times in every twenty four hours may well be scandalized now, and will hereafter rise up in judgment against those many thousands of Christians, who out of a carnal



less spirit, and a cold indifferency to the honour of GOD, and to their own both duty and interest, and therefore to the just shame and confusion of their faces, do slight and neglect the daily publick worship among us.

For all Christians ought seriously to consider both the dignity and the obligation of their holy profession; that they are the *called of Rom. I. JESUS CHRIST; Beloved of GOD, called to 6, 7. the Saints*; that GOD hath made or designed them to be a *chosen generation, a royal Priesthood, an holy nation, a peculiar (or purchased) people, that they may shew forth the praises of him who hath called them out of darkness into his marvellous light.*

And these modern *Jews*, whose blindness and obstinacy we justly pity, call him an ill neighbour who omits their daily publick worship wherever they have a Synagogue, and they take good care to provide for their own poor. And certainly then he is neither a wise man, nor a good Christian, who thinks that he can lay out any part of his time better than in immediate attendance upon his Creator, and in doing him honour in his house of prayer; or can lay out any part of his money better than in relieving the wants of the brethren of his Redeemer, to whom he must shortly give an account of his stewardship, that is, how he hath managed all that time, and that estate which GOD gave him for those great and worthy purposes.

The least that can be said in this matter is, that he who without some good reason constantly or frequently omits (and so slight too) the daily publick worship, neither loves his

GOD, nor his Neighbour, nor his own Soul, to that degree he ought.

Nor can he be presumed to have any great desire, or to be in any measure fit to enjoy GOD in Heaven to eternal ages, who can be usually hindred by any vain amusement or business, at that time unnecessary, from employing an hour or two in each day in attendance upon, and doing open honour to his Creator, Redeemer and Sanctifier, in those assemblies and performances which make the best representations of the heavenly state of life, which we are now capable of.

There is a solid and pious reflexion of St. *Chrysostom* on this subject: By the ascent of our mind in Prayer, we draw nigh to, and converse with GOD. He who hath no communion with GOD by Prayer, is wholly estranged and separated from him. And he who is thus cut off from GOD must of necessity fall in with GOD's enemy the Devil.

Matt.  
XXV.  
26, 30.

Let us all therefore be wise now on this side Heaven, into which no *wicked and slothful servant*, no *unfaithful steward* shall enter, that we may be for ever happy in the presence and joy of our Lord.

These forms of Prayer here presented to the devout Christian, to be used in his closet or with his family, were almost all of them, as to the substance, composed by persons eminent for their great piety, judgment and learning, and some of them too, of the highest Order in our Church, viz. Archbishop *Tillotson*, Bishop *Ken*, Bishop *Patrick*, Doctor *Whichcot*, and Mr. Archdeacon *Jeffery*, &c. From which last the short discourse and most of the prayers relating to the Sacrament are

borrow'd. And some of these prayers were published by their respective authors in their life time, and others by their friends after their decease.

But none of these forms being in all points the same with those which are printed, and some of them being collected out of two, or sometimes out of more prayers of the same author; it is not reasonable to make the first author responsible for what the collector's different disposition or expression, or other like small alteration, if it should so happen, may be thought to have done to the prejudice of the first composures.

The collector hath this to plead for himself, that the prospect and hopes he had, that what was thus borrowed from these great and good men, might, by coming into more hands, fall in with the design of the foregoing Treatise, and tend to retrieve and promote the christian life, or true and sincere piety and holiness, would more then excuse the freedom therein by him taken.

One and the same of those seven prayers, which are so numbred, may be used both Morning and Evening the same day, and so all of them in course throughout the week, by adding the concluding prayer, which is at the end of the first, to each of them, varied only according to the time of the day at which it is used, for which purpose a space is left.

If any of these prayers seem too long, such paragraphs or divisions may be omitted, as any persons, for any good reason, think best so to be. Well-disposed minds will scarce think seven or eight minutes too much to be employed



ployed Morning and Evening in an affair of so great consequence, as is the immediate service of their GOD, and the necessary care of their own immortal Souls, either with their families or in their closets.

The reader will, I hope, do himself the right to peruse all these forms at his leisure, with some attention and thought; and then, if he be not provided with others more to his mind, he may use either all of them as above directed, or such and so many of them, and at such times, both in his family and by himself in his closet, as he judges may best comply with the design and ends of Prayer.

Now these ends we know are the worshipping and glorifying GOD, the knitting our hearts to him by Faith, and Hope, and Love, by a professed dependence upon him, and an entire subjection to him, the procuring to us his grace and favour, his protection, guidance and assistance, and in general the securing and promoting the interest of our own Souls, and of those, as far as in us lies, who are any way under our charge, and may be thus engaged with and influenced by us for their good.

The hundred and third, and the hundred and forty fifth psalms, being *David's* psalms of praise, are very proper to be devoutly read in those families or by those persons in their retirement, who have wisdom enough to find the leisure, and to spend that time so well both Morning and Evening, together with a Chapter, in the New Testament chiefly.

To which the *Te deum laudamus*, & *Benedictus*, those two admirable christian hymns



may be added by those who have not the advantage of assisting at the publick Morning Prayers in the Church.

And it might be of great use, if all children and servants were required or accustomed every Morning and Evening to repeat every seriously and deliberately to their parents or masters, or at least by themselves, their duty towards GOD, and their duty towards their Neighbour, as they are excellently summed up in our Church-Catechism; and should before they sleep consider, and beg pardon for any failure in their duty, or sin they find themselves to have been guilty of that day.

And they who cannot read should be taught to get by heart, and use the second and third collects, as they are call'd in the book of Common-Prayer, in the Morning; and the second and third in the Evening Service; or some other short Prayer, as their private devotion, as soon as they rise, and before they go to bed, or in and with their families where none can read.

If any person *who hath his treasure in Heaven*, and undervalues all things here below, at the rate they deserve, in comparison with his interest there, shall resolve to take the advantage of *having his heart there also*, some part of every hour he lives, (for so much sleep is so much death for the time it lasts) he may accustom himself to suspend the business he is about, or to retire from the company he is in, for a minute or two in each waking hour, and then devoutly and reverently lift up his Soul to GOD, in some one of those collects of our Church, which are added hereto, for that purpose.

The

The practice of this frequent ascent of the mind to GOD in such short prayers and ejaculations, hath been recommended by pious and judicious men in all ages. And it may have a very great and good influence upon the lives of many Christians, particularly in making them more careful than most are (tho' all should be so) of the good management of the rest of their time. It may, by recalling their thoughts so frequently to GOD and to their duty, be a means to secure them from many evils and hazards, or at least from such unaccountable and over-long diversions, if not misemployments of themselves, which they may be in danger of falling into, by forgetfulness both of GOD, and of their duty.

And this frequent return of the Soul to the first Author of its being, and such a constant recourse to the fountain of all good, is both the surest and best way to obtain and to improve all christian graces and virtues, and is also a very laudable and reasonable account of, and compliance with those repeated commands given us in the holy Scriptures, *To pray always; and to watch unto prayer with all perseverance; to pray every where; to pray without ceasing, &c.*

The Jews had of old a Canon or rule, that he who prays, ought always, wherever he be, to join himself with the whole Church of GOD; which they thus expound, that no man ought to pray in the singular, but in the plural number, even in his private and secret devotions.

And that admirable form of Prayer which our Lord gave his Disciples, being so expressed, makes it plain, that those prayers

which are fitted for greater numbers, for families or publick assemblies of Christians, may be also used by single persons, and are most properly so used for much the greatest part of them.

However, if any man thinks fit, in the confession of sins, or in any other cases, to use the singular number, he may, with a stroke of his pen, drawn under those words he thinks proper, accommodate them to his own judgment; of which there are some examples in the first parts of most of those prayers, printed in a different character for that reason.

I conclude this short account of Prayer, with a reflexion, which I take to be of the utmost importance in this matter, *viz.* That since our holiness in this life and our happiness in the next depend, in so great a measure, upon our due application to GOD by prayer, both in publick and in private, those who are most constant and regular, and who make most conscience (as all men indeed ought to do) of doing honour to GOD in his house, and of worshiping him in their own, should be infinitely careful that their daily devotion do not degenerate into a cold formality, and an heartless or bare customary performance of such their duties, without that reverence and attention which becomes those who approach the great Lord of Heaven and Earth.

Those indeed who live in the practice, or in the love of any known sin whatever unrepented of, or unreformed, and who have thus set up an idol in their hearts, do vainly hope to compound with GOD for their wicked



Prov.  
XV. 8,9.

ed lives, by a few good words, and a false show of devotion. All such persons ought sadly to consider, that the oftner they approach to GOD in this impenitent state, whether in the Church or at home, the farther they are removed from him, and the less capable they are of his favour and acceptance for not only the way of the wicked, but even his sacrifice, even his prayer, is an abomination to the Lord, so long as he turneth away his ear from hearing the law. And the prayer of the upright only, that is, of him who hath repented of and forsaken his sin, is GOD's delight.

Psalms  
CXLV.

And we ought farther to remember, and very often to consider with our selves, that all cold, negligent, heartless, indevout prayer is at the best but the sacrifice of fools, who consider not that they do evil. For GOD is nigh to those only who call upon him in truth, and who seek him with their whole heart.

Besides which, all such hypocritical insincerity, all allowed wandring or diverting of our thoughts to other objects, when we pretend to be worshiping GOD, is an high affront to the searcher of hearts, to whom we then draw nigh with our lips only, which is in effect, to deny his omniscience, and to practise on GOD himself.

We ought therefore, whenever we are about to pray, to labour to possess our minds with an actual awful apprehension of the great and tremendous Majesty we approach to, with a deep sense of the importance of those things we ask, which are of no less consequence to us than the life of our immortal Souls; with that humility which becomes Sinners, and yet with that faith and trust in GOD,

which



which becomes his children, viz. That we shall receive, for CHRIST's sake, whatever we ask as we ought, with that due attention, and fervency, and earnestness, which may shew the great concern we have in all these things.

These are the best thoughts we can take up our minds with, whilst we are going from our own to GOD's house, and when we come there too, instead of thinking or talking about other matters at that time unseasonable. And some brief reflexion of this kind should be also generally made in all our addresses to GOD in our families, or our closets, that so our prayers may be more acceptable to GOD, and more beneficial to our selves. For 'tis only the language of the heart, the earnest desire and inward sense of the Soul, which can reach as high as Heaven, and enter into the ears of GOD.

**WE**

# PRAYERS *for* FAMILIES,

## OR

### PARTICULAR PERSONS.

I.  
**W**E humble *our selves*, O Lord of Heaven and Earth, before thy glorious Majesty; *we* heartily acknowledge thy sovereign Dominion over *us*, and all Creatures; *we* praise and magnify thy eternal Power, Wisdom, Goodness and Truth; and *we* render Thee our most unfeigned thanks for the innumerable benefits which Thou in thy great Bounty hast loaded us withal: Above all, we bless Thee for the gracious declaration Thou hast made of thy good will to us in CHRIST JESUS; by whom Thou hast invited and encouraged Sinners to return to Thee, and directed them in the way to everlasting Bliss.

We are ashamed, O Lord, to think of our great forgetfulness of Thee, and ingratitude to Thee, to whom we owe all that we have in this World, and all our hopes in the next. We most humbly implore thy tender Mercies in the forgiveness of all our Sins, whereby we have offended either in thought, word, or deed, against thy just and holy Laws. For *we* are truly sorry for all our misdoings; *we* do utterly renounce whatsoever is contrary to thy holy will, and we devote our selves en-  
 tirely

tirely to the obedience thereof. Accept, O most merciful Father, of the renewed dedication which we make of our whole man, body, soul, and spirit to Thee.

We humbly pray Thee to assist us by thy Grace to the recovery of such a lively Image of Thee our GOD, in all righteousness, purity, mercy, faithfulness and truth, that we may know Thou lovest us. O that JESUS, the hope of Glory, may be formed in us in all humility, meekness, patience, contentedness, peaceableness, and absolute surrender of our souls and bodies to thy holy Will and Pleasure; that we may no longer live, but CHRIST may live in us, and the Life we lead in the flesh, may be by the Faith of thy Son, O GOD, who loved us, and gave himself for us.

We praise Thee, O God, for the incarnation and birth of thy Son our blessed Saviour JESUS CHRIST; for his holy Doctrine, and his exemplary Life; for his bitter and meritorious Death and Passion; for his victorious Resurrection from the dead, and his ascension into Heaven; and for his continual intercession for us at thy right Hand.

We bless Thee for the glorious descent of thy holy Spirit upon the Disciples of our Lord, at the Feast of *Pentecost*, whereby Thou didst enable them to preach the glad tidings of salvation throughout the World. We bless Thee for inspiring the Pen-Men of the holy scriptures, and for propagating and continuing to us of these Nations the light of the Gospel in its native lustre and purity, notwithstanding our many and great provocations.

B

Blessed



Blessed be thy Name, that thou hast trained us up in thy true Religion, and given us means and opportunities to know that Love of Thine which passes Knowledge. We thank Thee for all the blessed Operations and motions of thy holy Spirit in our hearts; that Thou hast inclined us to fear Thee, and to love Thee, and to place our contentment and satisfaction in thy love and in thy favour, which is better than life it self.

Awaken our minds, we pray Thee, to frequent and serious Reflexions upon these thy undeserved and most bountiful favours towards us; and let thy Grace continually prevent and follow us, to keep alive such a powerful sense of Thee, and of the love of our Lord and Saviour in our minds, that we may above all things love, and fear, and reverence Thee; that we may cheerfully obey Thee, and trust in Thee, and study to be approved of Thee and beloved by Thee, and may account it our highest perfection and happiness to be like unto Thee.

And help us all to approach Thee at all times with delight and pleasure, and to feel it the joy of our hearts to think of Thee, to praise thee, to give thee thanks, and to offer up our selves with absolute resignation to Thee.

Thou, who hast begun a good work in us, finish and compleat it, we most humbly and earnestly beseech Thee. Give us thy Grace continually for our seasonable relief and succour; that we persevering in all well doing, may have a solid and lively hope in our death of coming to see Thee in that high and holy Place.



Place, where thou livest and reignest for evermore.

Bless, preserve, and defend thy holy Catholick Church; and in especial manner that part of it which thou hast planted in these Nations. And herein bless, we pray Thee, thy Servant our Sovereign; and grant that Her Ministers of State, and Officers of Justice, may conscientiously discharge the trust that is reposed in them, to thy Glory and the good of thy People. Bless all our spiritual Pastors and Instructors; succeed their Labours; and give us all Grace to follow their godly admonitions, to esteem them very highly in love for their works sake, and to be at Peace among our selves.

*This may conclude the foregoing, and every one of the Six following forms of Prayer, at any time of the day.*

We praise Thee, O GOD, that Thou hast mercifully preserved us the [ ] past; most humbly beseeching Thee to take us and all Christians into thy care this [ ] to keep and defend us from all evil. And help us, we pray Thee, to live always under such an awakened sense of thy Omnipresence, and such an awful apprehension that thou art about our path, and about our bed, and spiest out all our ways, that we may never think or design, that we may never speak or do any thing whereby we may sin against Thee our GOD, against any of our Brethren, or against our own Souls, and grieve thy holy Spirit, whereby we are sealed unto the day of **Redemption**. All which mercies

we most humbly and earnestly beg of Thee, in the Name and through the Mediation of thy Son, and our blessed Saviour JESUS CHRIST, saying as he hath taught us, *Our Father, &c.*

## II.

**O** Lord, the high and holy One, whose Glory is above the Earth and the Heavens, *we* thy Creatures prostrate *our selves* before Thee in the humblest adoration of thy incomprehensible Majesty, ascribing to Thee all power, wisdom, riches, might and dominion; and acknowledging that to Thee of right belongs all worship, blessing, thanksgiving and praise, together with all honour, love, service, and obedience for evermore. Blessed be thy omnipotent Goodness which hath advanced us to such a degree of Being, that we are capable to look back to Thee from whom we come, to know Thee, to love Thee, to acknowledge thy great Bounty towards us, and to resemble Thee in wisdom and goodness. All that is within us blesteth thy holy Name for breathing into us immortal Spirits, that we may eternally admire Thee, praise Thee, love Thee, and joyfully render those grateful acknowledgments which we owe unto Thee.

We thank Thee, O G O D, according to our poor ability, from the very bottom of our hearts, for our blessed Saviour's manifestation in the flesh; for the charitable testimonies he gave of his love to mankind in the course of his Life; for that astonishing Grace in submitting himself to die for us; for his glorious

Re-

Resurrection from the dead, and his ascension to Heaven; and for the sovereign Power and Authority which Thou hast given him at thy right Hand; for his compassionate intercession for us; and for the assurances we have received of his being the King of Glory, and of his continued kindness to us, by the coming of the holy Ghost.

We rejoice in the light of the holy Gospel, that we see the way to be happy both by the doctrine and by the example of thy Son JESUS; that we have the encouragement of his precious Promises; and such good hope of the remission of Sin, and of eternal Life, in the day when he shall judge the World in righteousness.

We thankfully acknowledge, that it is our happiness as well as our duty to be governed by Thee, and to obey thy commands; we are sensible that they are all equal, just, and good, and that thou hast done us an infinite kindness, in teaching us to deny all ungodliness, and all worldly lusts, and to live soberly, righteously, and godly in this present world.

Pardon, we most humbly beseech Thee, for JESUS CHRIST his sake, all our past offences and transgressions of thy holy Laws; the remembrance of which is grievous and bitter to us: and vouchsafe us the grace of thy holy Spirit, to enable us to do thy will with greater care and diligence for the time to come.

And grant, we pray Thee, that thy good Spirit may perpetually bear us up by the strength of our most holy Faith, and by the power of Love and hope, above all the Temptations



ptations which may at any time assault us, that we may keep our selves unspotted from the world, and that no appetite of Pleasure, of glory, or of riches, may ever carry us from our duty; but we may still cleave unto Thee our G O D in all righteousness, purity, humility, charity, and all other divine virtues, of which our Lord hath given us so great an Example.

Endue us, good Lord, with a Spirit of true and fervent devotion to Thee our Creator and Redeemer; with upright, just and charitable hearts to all our Neighbours; and with temperate, contented, and humble minds in every condition and state of life, unto which Thou shalt please to call us.

Help us to be meek and gentle in all our conversation, prudent and discreet in all our affairs, good and useful in every relation, observant of thy fatherly Providence in every thing that befalls us, thankful for thy benefits, and readily disposed to every good word and work. And we humbly beg that thy holy Spirit may constantly accompany us, enabling us to think of these things, to delight in them, and to persevere in a free and willing performance of all our duty towards Thee, and towards all men, to our lives end.

Make us but steadfast in thy faith and fear and love, unwearied in well doing, patient and constant under all sufferings, full of lively hope in thy mercy, and always both ready and willing to die, when, and as Thou pleasest; and we have enough.

And

And we humbly pray Thee, that Thou wouldest be pleased, out of thy great mercy, to put an effectual stop to that Spirit of Atheism, profaneness and irreligion; to that unbelief and immorality; to that superstition and false worship; to that hypocrisy and form of godliness without the power thereof, which so dreadfully prevail in this and other Nations professing the Faith of the blessed JESUS.

Be Thou pleased to pity those who do not pity themselves; to give to all unrepenting, whether stupid and ignorant, or careless and negligent, or wilful and obstinate Sinners, a sight of their horrible danger and misery; and give them the wisdom and grace to consider and to understand, and then to believe and obey the Gospel of thy Son, to the salvation of their Souls.

And to this end, bless, we pray Thee, all those, who endeavour to promote the knowledge and sincere practice of thy true Religion; with grace to lead holy and exemplary lives, with prudence and diligence, and zeal for thy honour and glory, and with such good success, that they may be the happy instruments of thy Grace, for the setting up of thy Kingdom, and setting forward the salvation of the Souls of all men, wherever they have any opportunity, and are in a capacity for so doing.

Bless our Sovereign, and all those who are employed under Her, either in spiritual or civil Affairs, with all those graces which are necessary for the right discharge of their duties in such high Places. Prosper all their pious endeavours for the good either of mens  
souls

souls or outward estates; that true Religion and virtue encreasing, and all ungodliness and vice being put to shame, we may become a renowned Nation, and a praise in the Earth.

Guide us, good Lord, and govern us by thy Spirit of wisdom and goodness, that we may be so united to Thee here, as not to be eternally separated, when Thou shalt please to order our departure hence; but that we all at last may have a happy meeting in the other and better world, to dwell with Thee in love and joy that shall never die, through CHRIST JESUS our blessed Lord and Saviour.

### III.

**M**OST gracious GOD, and our most merciful Father, *we* desire to humble our selves before Thee in a deep sense of *our* own vileness and unworthiness, by reason of the many sins and provocations, which *we* have been guilty of against thy divine Majesty, in thought, word, and deed. Forgive, O Lord, for thy mercies sake in JESUS CHRIST, all the sins and follies of *our* lives, which have been many and great, and which *we* do with sorrow and shame confess and bewail before Thee.

Pardon, O our GOD, our manifold neglects and omissions, and our slight and careless performances of the duties of Religion, without due affection and attention of mind: that we have not served Thee with that purity of intention, with that sincerity of heart, with that fervency of Spirit, with that zeal



for thy Glory, with that care, and diligence, and constancy that we ought.

Forgive, we pray Thee, O Lord, all our sins of ignorance and infirmity, all evil thoughts of our hearts, all irregular appetites and passions, and all our sins of omission, which are more than we can number; but especially, all our wilful transgressions of thy holy and righteous Laws, for the sake of our blessed Saviour and Redeemer.

We most humbly also implore the assistance of thy holy Spirit, to enable us and all Christians to become every day better, and to reform whatever has been amiss in the temper and disposition of our minds, or in any of the actions of our lives. Grant us the wisdom and understanding to know our duty, and the heart and will to do it.

Vouchsafe us, we pray Thee, the continual presence and direction, the assistance and comforts of thy holy Spirit, whereby we may be disposed and enabled to do thy will, with delight and cheerfulness, and with patience and contentedness to submit to it in all things. Endue us, O Lord, with the true fear and love of Thee above all, and with a prudent zeal for thy Glory. Encrease in us more and more the graces of charity, of meekness and humility, of truth, justice, and fidelity.

Enable us by thy Grace to govern all our appetites and passions, by temperance and purity, and meekness of wisdom, setting Thee always before us, that we may not sin against Thee. Create in us clean hearts, O Lord, and renew a right Spirit within us. Purify our Souls from all evil thoughts and inclinations, from all bad intentions and designs,

signs, from pride and vanity, from immoderate self-love, and obstinate self-will, and from all malice and envy and ill will towards any. Dispose and enable us, we pray Thee, patiently to bear reproaches and wrongs; and to be always ready, not only to forgive, but to return good for evil.

Assist us, O Lord, in the faithful and conscientious discharge of the duties of our several relations and callings; and grant that we may employ all those abilities, opportunities, and advantages Thou givest to any of us, to promote, as far as we are able, thy Honour and Glory, the happiness and welfare of all men, and the eternal salvation of our own Souls.

And we humbly beseech Thee, who art the GOD and Father of all, that Thou wouldst be pleased to have compassion upon the blindness and ignorance, upon the gross errors, and the wicked practices of all mankind. Send forth thy light and thy truth to scatter that thick darkness which covers the Nations, and overspreads so great a part of the World; that thy way may be known upon Earth, and thy saving health among all Nations.

Bless and preserve thy Church dispersed over the face of the Earth. Restore it to its unity and concord, in the acknowledgment of the truth, and the practice of righteousness and goodness. Remove out of it all errors and corruptions, all offences and scandals, all divisions and dissensions, all tyranny and usurpation over the minds and consciences of men; that they who profess the same Faith may no longer persecute and destroy

one

one another ; but may be kind and tender-hearted one towards another, as it becomes Brethren, and those who are heirs of the same common Salvation.

We beseech Thee more especially to be merciful to that part of thy Church, which Thou hast planted in these Kingdoms. Pity the distractions and heal the breaches of it. Purge out of it all impiety and prophaneness, all mistakes and errors, and mutual exasperations ; and restore to it Piety and Virtue, and Peace and Charity.

Bless and preserve our *Queen*, and all who are in Authority under Her. Give them wisdom from above, that they may rule in thy fear, to thy Glory, and for the welfare of this thy People. Endue all the Governours and Pastors of thy Church with the Spirit of true Religion and Goodness ; and make them zealous and diligent to promote it in all those who are under their instruction and care.

Be merciful, O GOD, to all who are in any affliction or distress, who labour under poverty, or persecution, or captivity, under bodily pains and diseases, or under temptation and trouble of mind. Be pleased to support and to comfort them, and in thy due time to deliver them according to thy great mercy.

And now, O Lord, we desire from the ground of our hearts to bless and praise Thee, the great Creator, Preserver, and Governour of all things ; our GOD and our Saviour, our Sanctifier, and daily Benefactor, We acknowledge, admire and adore thy infinite wisdom, power, and goodness ; and let all the Creatures in Heaven and Earth say, *Amen*.

We



We render thanks to Thee, most gracious GOD, for innumerable favours conferred upon us, thy most unworthy Servants; for our being, for our reason, and for all other endowments and faculties of our souls and bodies; for thy continual care and watchful Providence over us and ours, from the beginning, and through the whole course of our lives to this moment; for the pious care of our Parents, and of others who had the charge of us in our tender Years, to instruct us in the knowledge, and to engage us in the practice of the Christian Religion; for thy unwearied patience towards us after so many and so great provocations; and for thy merciful preservation of us from those dangers, to which we have been exposed at any time. We will still hope in thy goodness, O Lord, who hast been our trust from our youth; our praise shall be continually of Thee.

But above all we adore thy tender mercy and compassion to us, and to all mankind, in sending thy only Son into the World to redeem us from sin and misery; and by suffering in our nature, and dying in our stead, to purchase for us eternal life.

We bless Thee for the light of thy glorious Gospel, for the knowledge and sense we have of our duty towards Thee; for delivering us from temptations which might have been too hard for us, and supporting us under many; for the direction, and assistance, and comforts of thy holy Spirit; for restraining us by thy grace, and reclaiming us from the ways of sin and vanity; and for all the gracious communications of thy goodness, whereby Thou

hast

hast inclined our hearts to love, and to fear, and to serve Thee, and hast enabled us in any measure to do thy will.

For these, and all other thy innumerable blessings and favours to us and to all mankind, we do render to Thee, most gracious GOD, all possible praise and thanks by JESUS CHRIST our blessed Lord and Saviour. *Amen.*

## IV.

**M**OST great and glorious Lord our GOD, the high and holy one, who inhabitest eternity, and dwellest in that light which is not to be approached. *We* pray Thee to look down from Heaven, the habitation of thy holiness and of thy glory, upon us vile and sinful Creatures. Have mercy upon us, O Lord, and according to the multitude of thy tender mercies blot out all our transgressions.

And do Thou keep it for ever in the purpose and resolution of all our hearts to serve and to fear Thee for the future, and to keep all thy commandments always for our good. *We* pray Thee to this end to write thy laws in our hearts, and to put thy fear into our inward parts, that we may never depart from Thee.

For ever blessed be thy holy name, that when we had destroyed our selves by our wilful apostacy from Thee, and our many and great transgressions of thy just and holy Laws, Thou didst find a way for our recovery, by sending thy only begotten Son to take our nature upon him, to submit to the miseries and necessities of it, and to shed his blood

blood upon the Cross for the Remission of our Sins.

We pray Thee to raise our Souls to high and admiring thoughts of this inexpressible and amazing love of Thine towards thy unworthy Creatures; and to shed abroad thy grace into our hearts, that we may not any longer live to our selves, but to him that died for us.

Make us, we beseech Thee, partakers of those benefits and blessings which our Redeemer hath purchased and procured for us by his obedience and sufferings. Let him bestow on us Wisdom, and Righteousness, and Sanctification, and Redemption. Help us by Faith to receive CHRIST, and by obedience to walk in him as we have received him.

Teach us to set alway before us the life and example of our blessed Lord and Master. Let that meekness and humility, that patience and self-denial, that contempt of the world and heavenly mindedness, that zeal for thy glory, that submission and resignation to thy holy will which appeared in him, appear likewise in us, that as he was in the world, so we also may be in the world.

Pour forth, we humbly beseech Thee, thy holy Spirit into all our hearts, to sanctify and to renew us, to enable us to mortify our lusts, to govern our passions, and to order our whole conversation aright, to conform us to thy image and likeness, and to make us partakers of the divine nature; and by assisting us to all that is good, and keeping us from all evil, to preserve us to thy heavenly Kingdom.



We pray Thee to instruct us in all the particulars of our duty which we owe to Thee, and to all men; that we may herein exercise our selves always to have consciences void of offence both towards Thee our GOD, and towards all men; that we may love Thee the Lord our GOD with all our Hearts, and with all our Souls, and with all our strength, and may love our Neighbours as we do our selves; and that whatsoever we would that men should do unto us, we may do even so unto them.

And let that grace of GOD which hath appeared unto all men, and brings salvation, teach us, that denying ungodliness and worldly lusts, we may live soberly, and righteously, and godly in this present world, waiting always for the blessed hope and glorious appearing of the great GOD and our Saviour JESUS CHRIST; who gave himself for us, that he might redeem us from all iniquity, and purifie us to himself a peculiar people zealous of good works.

Make us alway sensible, we pray Thee, of our own frailty, of the shortness and uncertainty of this life, and of the eternity of the next. And make us all careful so to live, as we shall wish we had done when we shall come to die. Let our loyns always be girded about, and our lights burning, and let us be like unto men that wait for their Lord.

We pray Thee with us to extend thy goodness to the whole world. Let thy ways be known upon Earth, and thy saving health among all nations. Pity and relieve the miseries and afflictions of all men, especially of those who suffer for truth and righteousness sake.

fake. Support and comfort them, O Lord, under their sufferings, and in thy due time deliver them out of all their troubles.

Bless thy holy Catholick Church; reform whatsoever Thou seest to be amiss in the belief and lives of Christians; and grant that all those who profess thy name, and the holy Religion of our blessed Saviour, may live as it becomes the Gospel, and depart from all iniquity.

In a more particular manner we pray Thee to be gracious to these sinful nations to which we are related; to pardon our great and crying Sins; to prevent those judgments which our Sins most justly have deserved, and to spare us according to thy great mercy. Bless and preserve our Queen; make her government a publick blessing to these nations. Let Religion, and Righteousness, and Truth, and Peace flourish under the influence of it.

And Thou who art the wise G O D, and governest all the affairs of the world, be pleased so to direct and bless all publick counsels and affairs amongst us, as that they may tend to the advancement of thy glory, to the preservation of the true Religion, and to the peace and happiness of these Kingdoms.

Bless, we pray Thee, all ranks and orders of men amongst us, and make them all in their several places and stations useful and serviceable to thy glory and to the publick good.

Bless all those to whom Thou hast committed the care of instructing and governing thy Church. We pray Thee to make them faithful to that trust which Thou hast committed unto them; and to grant, that by their dili-

diligent labours, and prudent carriage, and holy and exemplary lives, they may gain many unto Righteousness.

## V.

**A**LMIGHTY GOD, the Father of our Lord JESUS CHRIST, the GOD of the Spirits of all flesh, awaken, *we* pray Thee, all the powers and faculties of *our* Souls to acts of a lively sense and apprehension of Thee, that *we* may have all due regard to Thee in *our* minds, and may be in the fear of Thee while *we* are before Thee.

Put us, we humbly pray Thee, upon all those acts toward Thee that ever Thou madest us capable of, that we may duly acknowledge Thee, who art the original of our Beings; that we may obey and serve Thee, who art our Lord and Owner; that we may be thankful to Thee, who art our great and daily Benefactor.

That we may admire and adore Thee, who art a Being of all possible perfection; that we may love and delight in Thee, who art the first and the chiefest good; that we may believe Thee, who art most true and infallible; that we may place all our affiance and trust in Thee, because of thy gracious promises and known faithfulness; that we may rest in Thee, the center of immortal Spirits; and may ultimately refer to Thee, who art the end of all things.

Grant that in the use of our liberty, we may present thy Majesty with a free-will offering, and bring unto Thee the consent of our minds; that so we may become altogether



ther Thine; that as we are Thine by thy creation of us, by thy maintenance and preservation, and constant providence over us, by thy gracious assuming of us into a nearer relation to thy self by thy Son, and making us the adoption of thy grace; so we may also be Thine by our voluntary devoting our selves to thy service.

To this purpose destroy out of us, we pray Thee, whatever we have acquired unnatural to the principles of thy Creation in us, by abuse of our selves, by neglect of thy grace, by compliance with the corrupt guise of this sinful, degenerate, and apostate world.

Naturalize us to Heaven, reconcile us to all the things of that high estate, that so we may not drudge in the world, nor act in a slavish spirit in the ways of Religion; but that we may serve Thee with ingenuity of mind, and with freedom of spirit, as those who are set at liberty, and delivered from the bondage and slavery of iniquity, having the law of the Spirit of Life which is in CHRIST JESUS making us free from the Law of Sin and Death.

Blessed be GOD, who hath raised up for us a Prince and a Saviour, to give repentance to us and forgiveness of sins. Make us partakers of that Salvation which Thou hast appointed, and which our Saviour hath wrought; and our Souls shall bless Thee to all eternity.

To this purpose bring us all, we pray Thee, within the terms of the covenant of grace, repentance from dead works, and a resolved obedience to Thee in all things; and suffer us not herein to fail, or to fall short. Give us heartily to revoke and to undo  
what

whatsoever we have done amiss in life, to condemn our selves, and humbly to beg thy pardon thro' the mediation of our Redeemer, and for the time to come, to leave off to sin, and to return to our duty.

Let our former miscarriages make us more modest and humble, more sensible of our own weakness and inability, and of our necessary dependence upon Thee our GOD; more thankful to Thee, for preventing us by thy grace from running into those evils which we have not committed; more vigilant and wary, not to transgress in time to come; more charitable and compassionate to our brethren, who may have failed as well as we.

Help us, we humbly beseech Thee, to make all due acknowledgment to thy Son our blessed Lord and the Saviour of the body mystical; to conceive of him for the height and excellency of his person, for the worthiness and fulness of his undertaking and performance on our behalf, according as we ought. Let us have that dependence upon him, that expectation by him, which Thou hast warranted us to have; and let us make that use of him which Thou hast set him up for, that both our faith and our hope may finally rest in GOD.

And grant, we pray Thee, that we may both be planted into the likeness of his death by mortification, self-denial, resignation to thy will; and may also bear the image of his resurrection, by spirituality and heavenly-mindedness; that so He may become a compleat Saviour to us, and we may have redemption through his blood, *viz.* the forgiveness

of our Sins, and the renovation of our natures by the operation of his good Spirit.

Help us all along in life to subordinate all the affairs and transactions of time to serve the interest of our Souls in the state that is before us. Help us to shake off this vain world, and to breath after immortality and eternal glory, being in perfect reconciliation with the laws of everlasting Righteousness, Goodness and Truth, which are the Laws of Heaven. So shall we comply with thy nature, mind, and will, and fully answer the relation we stand in to Thee.

Help us to acknowledge Thee in all our ways, and not to lean to our own understandings. Take us out of an earthly and a worldly Spirit, and give us senses spiritually exercised, that we may judge and discern, favour and relish the ways and things of GOD. O let us be always under thy communication and influence, and walk in the light of thy countenance. Attract and draw us to thy Self, and stay us with Thee, and never suffer us to depart from Thee upon any temptation, provocation, or suggestion whatsoever. Transform us into the image of thy Son, conform us to his likeness, and make us Body and Soul an habitation for thy Self by thy holy Spirit.

We bless Thee for all thy mercies and favours vouchsafed to us in this life in relation to our souls and to our bodies. Be Thou for ever endeared to us by all thy goodness, kindness and faithfulness. And let us be ever engaged to Thee in duty and affection, that so with choice and delight we may serve and live to that

GOD



GOD by whom we now live, and with whom we hope to live for ever.

Acquaint us, blessed GOD, in this day of our exercise, probation and trial, with the employment of eternity; teach and help us to have communion, and to converse with Thee our GOD here in this world by holy meditation, by heavenly ejaculations, and by frequent application to Thee by Prayer and Thanksgiving, and all other holy exercises; by constant intention of thy honour and service; by exact walking according to the difference of good and evil; that so when these frail bodies of ours shall tumble into the dust, our Souls may then readily adjoin themselves unto those immediate attendants upon GOD, the Angels and Saints in glory, and in that blessed consort spend eternity in singing Praises and Hallelujahs to that GOD, of whose grace and goodness we have had so great experience all along in life.

Help us so to order our conversation in this world, so to govern our spirits, and to lead such lives, upon which we may at any time safely die. And superadd this to all the favours Thou hast shown us all along in life, not to remove us hence but with all advantage for eternity, when we shall be in a due preparation of mind, in a holy disposition of Soul, in a perfect renunciation of the guise of this mad and sinful world; when we shall be entirely resigned up unto Thee our GOD, when we shall have clear acts of faith in GOD by JESUS CHRIST in our Souls, high and reverential thoughts of Thee in our minds, enlarged and enflamed affections towards Thee.

And whenever we shall come to leave the world, afford us, we humbly beseech Thee, such a mighty power and presence of thy own good Spirit, that we may have solid consolation in believing, and may depart in the Faith of GOD's elect; that we may escape the dreadful pangs of death, all consternation of mind, all confusion of thoughts, all doubtfulness and uncertainty concerning our everlasting condition, that so we may cheerfully follow Thee into the estate on the other side death, of which Thou hast given us so great assurance by the resurrection of our Lord and Saviour JESUS CHRIST, who hath brought life and immortality to light by the Gospel, and who hath promised to change these our vile bodies that they may be fashioned like unto his glorious body, according to the working of his mighty power, by which he is able to subdue all things unto himself. And Lord, give us in the mean time in faith and patience to possess our Souls.

Do good unto the whole world; recover thy lapsed Creation; compassionate the forlorn condition of mankind, lost in themselves, and lost to GOD, through ignorance and stupidity, through superstition, idolatry and false worship, thro' atheism, dissoluteness and profaneness. O let the light of the glorious Gospel of CHRIST break forth, and shine throughout the whole world.

Reform all things amiss in these kingdoms; controul atheism, irreligion and profaneness; establish peace, and truth, and righteousness among us to all generations. Compassionate all who are in misery and distress;

stres; be Thou, O Lord, a present help to them in the needful time of trouble.

Direct and bless thy servant our Sovereign, and all those whom Thou hast set over us in the Church or State. Furnish them with all those divine gifts and graces which may enable them to discharge their great trust Thou hast reposed in them, so as may make most for thy honour and glory, and the good of this thy Church and People.

Help us all, out of a due consideration of the reference of time to eternity, and of the infinite disproportion that is between our short life here, and that endless duration, to apply our hearts unto true wisdom, and chiefly and constantly to mind those things which are in conjunction with our everlasting welfare: and help us, we pray Thee, so to order all the actions of our lives and conversations, that GOD in all things may be glorified, and our Souls finally saved in the day of our Lord JESUS CHRIST.

## VI.

**M**OST great and glorious Lord our GOD, the Creator, Preserver and Governour of the world, and our most merciful Father in our Lord JESUS CHRIST; *we* most humbly beseech Thee, for his sake, to pardon *our* many and great transgressions of thy holy Laws, whereby *we* have made *our selves* liable to the severest of thy judgments, and altogether unworthy of the least of all thy mercies.

And be Thou pleased for his sake to bestow upon us all the graces of thy good Spirit,



rit, leading unto eternal life ; thereby both teaching and enabling us to know Thee the only true GOD, and JESUS CHRIST whom Thou hast sent, and to make it the first and the great business of our lives, to walk before Thee in all well-pleasing, and every day more than other to perfect holiness in thy fear.

Teach us, we beseech Thee, seriously to consider, that we came into this world, not to do our own will, but the will of him that sent us ; that we are no farther Christians, than we take due care, and give all diligence to perform whatever CHRIST hath commanded us, and sincerely to obey that Gospel which we profess to believe.

Help us therefore, O Lord, to walk worthy of that high calling wherewith CHRIST hath called us, and by a constant, impartial obedience to all thy commands, to keep our selves unspotted from the world.

Teach us to have our conversation in Heaven, by setting our affections upon, and by minding chiefly those things which are above, and so to lay up our treasure there, that our hearts may be there also.

Teach us ever to value thy love and thy favour more than life it self ; readily to do, and chearfully to suffer whatsoever Thou requirest of us ; to love Thee the Lord our GOD above all things, and to love our neighbours for thy sake, as we do our selves ; and herein continually to exercise our selves to have consciences void of offence towards Thee our GOD, and towards all men.

And help us all, we humbly pray Thee, to lead always such holy, unblameable lives, that we  
may

may never be unprepared, or afraid to die; but that we may love the appearing, and think upon the coming of our Lord and Saviour JESUS CHRIST with joy and comfort; who hath delivered us from the punishment due to our Sins by his death, and from the dominion and power of sin by his Spirit; and hath made us the Sons of GOD, and the heirs of his heavenly Kingdom.

Together with us, we beseech Thee, to be gracious to all mankind, by making the glorious light of thy Gospel to shine unto all the dark corners of the World; that so all the Nations may see the salvation of our GOD, and give up themselves to the obedience of his CHRIST.

Bless thy holy Catholick Church dispersed over the face of the Earth, and particularly that part hereof which Thou hast planted in these Islands, with unity and purity, with peace and safety, under the protection of thine Almighty Arm; and bless every member of the same with grace to live as it becomes the Gospel of CHRIST, in all godliness and honesty.

Bless, we pray Thee, with the choicest of thy blessings both spiritual and temporal, thy Servant our Sovereign. Bless all who are in any Authority under Her. Grant that every one of these, and all other the inhabitants of this Land may, in their several Stations, faithfully and painfully serve to thy glory, to the maintenance and advancement of thy true Religion, and the good of this thy Church and People.

Bless

Bless the Ministers of thy holy Word and Sacraments. Make them all burning and shining lights, that so others seeing their good works, may glorify Thee our heavenly Father. Help them so to take heed to themselves and to their doctrine, that they may thereby both put to silence the ignorance of foolish men, and may be the instruments of thy grace for converting Sinners from the error of their ways, and in so doing may, by thy Assistance and blessing, save both themselves and those that hear them.

Be gracious to all who are in any affliction or distress; especially those who are anywhere persecuted for righteousness sake. Be Thou, O Lord, their support and their refuge. Give them courage, and patience, and comfort, and strength in Thee; and in thy good time, a joyful deliverance out of all their troubles.

Bless all our friends and relations; all who have done us any good or any evil. Give to them and to us and to all Christians whatever Thou knowest to be best for us all, in reference to our temporal, spiritual, and eternal welfare.

And now, O Lord, we desire, with the humblest prostration of our Souls, to adore thy incomprehensible Majesty, and to praise thy goodness for all thy great and manifold mercies vouchsafed to us thy unworthy servants, and to all mankind. We bless Thee for thy general mercies of Creation, Preservation, and Providence; but more especially, for thy astonishing love in reconciling the world to thy self, by the death of thy only begotten Son JESUS CHRIST.

We



We bless Thee for our redemption by his Blood, for our vocation, illumination, and sanctification by his word and spirit; for our hopes of justification, and of eternal life by his Resurrection from the dead, his ascension into Heaven, and his intercession for us at thy right Hand.

We bless Thee for those measures of thy preventing, restraining, and assisting Grace, which Thou hast been pleased to bestow upon any of us, whereby thou hast enabled us to do any good thing in any measure acceptable unto Thee, and hast kept us from those sins we should otherwise have committed. Not unto us, O Lord, not unto us, but unto thy Name be the praise, for whatever good Thou hast been pleased to work in us, or for us, or through, or by us, out of thy great mercy and goodness.

We bless Thee for our health and strength, for our peace and safety; for that competent provision Thou hast made for us, and ours, of all things necessary both to this life, and to a better. [*That Thou hast given us neither poverty nor riches, but hast fed us with food convenient for us*] And we humbly beseech Thee to give to us and ours, [*or to continue to us*] so much only of these temporal good things, as Thou knowest will make most for thy glory and for the salvation of our immortal Souls.

And grant to us, we humbly pray Thee, and to all Christians, the grace and wisdom to charge our selves with doing good, and with relieving the distressed Brethren of our Lord, in such a due proportion to that wealth Thou hast given [*or shalt give*] to any of us, that  
we

we may be rich towards GOD, rich in good works, and may, as wise and faithful stewards of the talents committed to our trust, enter into the joy of our Lord, when he shall come at the last day to render to every man according to his works.

## VII.

**M**OST great and glorious Lord our GOD, the supream and universal Governour of the world; ~~we~~ thy Creatures, the workmanship of thy Hands, the objects of thy Mercy, do prostrate *our selves* before Thee in the humblest adoration of thy incomprehensible Majesty.

We adore, and most thanfully acknowledge thy infinite wisdom, power and goodness, so visible in thy works of Creation, Preservation and Providence; and more especially that astonishing love manifested to us in redeeming us from the power and guilt of Sin, and from death eternal, by the Bloud of thy dearly beloved Son, and the sanctification of thy Spirit.

We praise Thee, that thou hast made us men, capable of knowing, and of loving, and imitating Thee in righteousness, and holiness; and for the participation of Thee thereby. Grant that we may consider wisely and timely, what our capacity, and what our danger is; that so we may never live in such practices of sensuality and intemperance, as degrade men into beasts; or of such pride and malice, as transform men into Devils.

Refine and enlarge, we pray Thee, our faculties which are appropriated to Thee; make them fit for that employment about Thee, and enjoyment of Thee, in which the

true

true and only happiness of all reasonable Creatures doth consist. Suffer us not to live below, or contrary to our nature, through gross neglect of our selves, and shameful abuse of our faculties, enslaving our souls to our bodies: But enable us to live up to the peculiar excellency of those powers and capacities by which Thou hast distinguished us from, and exalted us above the beasts that perish.

Convince us that all sin and wickedness, all disobedience to Thee our GOD, is a separation from, and enmity against the chiefest Good; without conformity to which, no reasonable Creature can be happy. Make us blessed therefore, we most humbly pray Thee, by the daily study and practice of all those duties which we were made for; by the contemplation, adoration, and love of Thee our GOD; by recovering the original rectitude of our nature; by the habits of righteousness, which are the state of Religion in us; that so we may experience our duty to be our privilege, and that our Religion is given us entirely for our good.

Grant that by our conformity to thy nature, laws, and will, and by our imitation of Thee, we may glorify Thee our GOD, and may anticipate the happiness of the next state in our preparation for it; and so may at last obtain the compleat degree of it in thy presence for ever.

Pardon, we most humbly pray Thee, for JESUS CHRIST his sake, our many and great transgressions of thy just and holy laws; our profane neglect of Thee and of our selves, in not more early and more carefully improving those faculties Thou gavest us, in-  
in-



inquiring after and serving Thee, the Author of our being, and the object of our happiness. Pardon us that we have lived at any time without due regard to Thee, as if we were made only or chiefly for the care of the body, and for the enjoyment of this World; and that we have been governed by sense and passion, rather than by the conduct of reason, the direction of conscience, and the Laws of Thee our GOD.

Cause us at all times to submit willingly to thy chastisements, which are the remedy of our Souls, and the discipline of our Benefactor; that so we may in the worst outward condition be satisfied in Thee, and possess our souls in patience.

Teach us all duly to consider what the special nature, employment, and satisfaction of reasonable Spirits are; and make us sensible of that important design for which we live, that we may lay such a foundation as we are willing should abide unto eternity.

Help us and all Christians rightly to understand, and duly to value our true and greatest interest; to charge our selves above all things with the necessary care of our salvation; and effectually, and without delay, to provide for that Eternity, in which we must unavoidably be most happy or most miserable.

Suffer not any of us so to live here, as that when we go from hence, we shall be averse to that in which alone we can be happy, and inclin'd to those sensual and worldly gratifications, which are not to be found in the other state. Transform us therefore now, we pray Thee, into thy likeness, by the daily practice of goodness, righteousness and truth, that so

we

we may make those things our exercise and our delight in this world, which we shall find in the greatest perfection in that which is to come.

Raise our apprehensions, our thoughts and desires, above all things here below, and fix them on Thee the original of our Being, our last end, and our only true happiness; that so we may be fully satisfied that our employment about Thee is our highest elevation and special pleasure, and that our Religion is the foundation of that peculiar delight, which consummate will be our happiness for ever.

Let the consideration of the great and terrible day of the Lord abide upon all our hearts continually; and help us always so to live, that we may never be unprepared for the most sudden death.

And grant, we humbly pray Thee, that when we shall appear at thy Tribunal, we may be found in perfect reconciliation with thy nature, will, and laws; and may be able to lift up our heads with joy before Thee, the Father of our spirits, knowing that our Redemption from sin and misery is fulfilled, and that we shall be for ever with Thee our GOD, observing the manifestations of thy glory, and receiving the communications of thy favour, by which we shall be made unspeakably blessed.

Restore, O Lord, thy lapsed Creation; and that all mankind may be partakers of thy mercy and favour in JESUS CHRIST, make thy ways and thy Son known upon Earth, and thy saving health among all Nations.

Re-

Reform the state of Religion, which was set up in the perfection of wisdom and righteousness by JESUS CHRIST. And help us all to recover our primitive and original glory, by the renovation of our natures, and by the reformation of our lives. And grant that we may henceforth live in that good government of our selves, which is our natural subjection to Thee, and our direct capacity for communion with Thee.

Let all the governours of the World, especially those who are Christians, discharge their office as ministers of GOD to men for their good. And let all those who are the ministers of Religion effectually recommend it to the hearts of men, by the wisdom of their discourses, and by the holiness of their lives; that so thy Will may be done every where, and Thou mayest be glorified by all who were made for, and are capable of that service and homage, and eminently by the Disciples of our blessed Lord and Saviour.

*A Prayer in the method of the Lord's Prayer,  
for Noon, or any other time.*

**A**L MIGHTY and most merciful Father, whose throne is in the highest Heaven, Thou didst create, and dost preserve, and art good to all mankind, and more especially to us whom Thou hast adopted for thy Children by the redemption that is in CHRIST JESUS, and by the sanctification of thy Spirit.

Grant, we humbly beseech Thee, that we and all men may, before and above all other things, seek and promote thy honour and glory



glory, in our thoughts, words and actions, by our daily worshiping and serving Thee in an unblameable, holy, and exemplary conversation.

Grant that the Kingdom of CHRIST being set up and established all over the World, and that all Idolatry and false worship, all superstition and hypocrisy, all atheism and infidelity, and all the works of the Devil being destroyed, Thou mayest for ever reign in the minds and in the hearts of all men, by their believing the Gospel, and by their carefully obeying the Laws of thy Son, and living in all sobriety, righteousness, godliness, humility, and charity.

Grant that we and all men may study to please Thee in all things; and that we may both do thy whole will with that diligence, delight and constancy, with which the Angels and blessed Spirits do it in heaven, and also may suffer whatever Thou pleasest, with an unwearied patience, and an entire submission to thy wise disposal of us in all things.

Be graciously pleased to give to us thy Children, who depend upon thy fatherly care and providence, so much only of the good things of this life from time to time, as Thou in thy infinite wisdom knowest to be best for us, in order to the life to come. And make us all wise and faithful stewards, by gladly relieving the wants of thy household, our christian Brethren, in a good proportion to that abundance Thou hast given, or shalt please to give to any of us for that end.

Pardon, we pray Thee, for JESUS CHRIST's sake, our many and great sins committed against Thee our GOD, or against

D

any

any of our Brethren ; as we do from our hearts forgive all injuries which have been done to us by any one.

Suffer us not to fall into any temptation, whereby we may be prevailed upon to forsake or offend Thee our GOD, by any wilful Sin ; but enable us by thy grace successfully to resist and to overcome all the solicitations and snares of our ghostly Enemies, the Devil, the World, and our own evil inclinations and corrupt affections ; and not to be beaten off from our duty by any tryals of our faith and patience, which Thou shalt please to exercise us with : and keep and defend us from all manner of evil which might otherwise befall us.

For Thou, who art the great King of the World, hast all right to govern and to dispose of us, and of all things : and to Thee all the service and obedience of our whole lives is most due. Thou hast all power to preserve, to protect, and to bless us : and all Glory belongs to Thee alone, who art the first cause, and the last end, the sole Author and Giver of all good things.

We pray, hope, and believe that Thou wilt do all these things for us, which we do most humbly and earnestly beg in the Name, and through the mediation of thy Son and our blessed Saviour JESUS CHRIST ; to whom with Thee, O Father Almighty. and thy eternal Spirit, be ascribed all honour, glory, and praise, all might, majesty, and dominion, now and for evermore. *Amen.*

# COLLECTS,

Which may be used at the several hours of  
the Day.

## I.

**O** Lord our heavenly Father, almighty and everlasting GOD, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through JESUS CHRIST our Lord. *Amen.*

## II.

**O** GOD, from whom all holy desires, all good counsels, and all just works do proceed; give unto us thy servants that peace which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by Thee we being defended from the fear of our Enemies, may pass our time in rest and quietness, through the merits of JESUS CHRIST our Saviour. *Amen.*

## III.

**W**E humbly beseech Thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Name, turn  
D 2 from



from us all those evils that we most righteously have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve Thee in holiness and pureness of living, to thy honour and glory, through our only Mediatour and Advocate JESUS CHRIST our Lord. *Amen.*

## IV.

**A**LMIGHTY GOD, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love Thee, and worthily magnifie thy holy Name, through CHRIST our Lord. *Amen.*

## V.

**O** Almighty Lord, and everlasting GOD, vouchsafe, we beseech Thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here, and ever, we may be preserved in body and soul, through our Lord and Saviour JESUS CHRIST. *Amen.*

## VI.

**P**REVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in Thee we may glorify thy holy Name, and finally by

thy mercy may obtain everlasting life, through  
JESUS CHRIST our Lord. *Amen.*

VII.

**O** Lord, we beseech Thee, mercifully to receive the prayers of thy people, which call upon Thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, thro' JESUS CHRIST our Lord. *Amen.*

VIII.

**O** GOD, who knowest us to be set in the midst of so many and so great dangers, that by reason of the frailty of our nature, we cannot always stand upright; grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through JESUS CHRIST our Lord.

IX.

**O** GOD, whose blessed Son was manifested, that he might destroy the works of the Devil, and make us the Sons of GOD, and heirs of eternal Life; grant us, we beseech Thee, that having this hope we may purifie our selves, even as he is pure; that so when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with Thee, O Father, and Thee, O Holy Ghost, he liveth and reigneth ever one GOD, world without end. *Amen.*

## X.

**O** Lord, who hast taught us, that all our doings without charity are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for thine only Son JESUS CHRIST's sake. *Amen.*

## XI.

**A** Almighty GOD, who seeest that we have no power of our selves, to help our selves; keep us both outwardly in our bodies, and inwardly in our Souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the Soul, through JESUS CHRIST our Lord. *Amen.*

## XII.

**A** Almighty GOD, who through thine only begotten Son JESUS CHRIST hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech Thee, that as by thy special grace preventing us Thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, thro' JESUS CHRIST our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one GOD, world without end. *Amen.*

## XIII.



## XIII.

**A**LMIGHTY GOD, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; give us grace that we may always most thankfully receive that his inestimable benefit, and also may daily endeavour our selves to follow the blessed steps of his most holy life, through the same JESUS CHRIST our Lord. *Amen.*

## XIV.

**O** ALMIGHTY GOD, who alone canst order the unruly wills and affections of sinful men; grant unto thy people that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found, through JESUS CHRIST our Lord. *Amen.*

## XV.

**O** GOD, the strength of all them that put their trust in Thee, mercifully accept our prayers: and because through the weakness of our mortal nature we can do no good thing without Thee; grant us the help of thy grace, that in keeping thy commandments we may please Thee, both in will and deed, through JESUS CHRIST our Lord. *Amen.*

## XVI.

**O** GOD, the protector of all that trust in Thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy, that Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal; Grant this, O heavenly Father, for JESUS CHRIST's sake our Lord. *Amen.*

## XVII.

**L**ORD of all power and might, who art the author and giver of all good things; graff in our hearts the love of thy name, increase in us true Religion, nourish us with all goodness, and of thy great mercy keep us in the same; that we who cannot do any thing that is good without Thee, may by Thee be enabled to live according to thy will, through JESUS CHRIST our Lord. *Amen.*

## XVIII.

**A**lmighty and everlasting GOD, we beseech Thee to give unto us such an increase of Faith, Hope, and Charity; that we may be given to all good works, and with pure hearts and minds may follow Thee the only GOD, through JESUS CHRIST our Lord. *Amen.*

PRAYERS

---

PRAYERS for the LORD's-DAY,

To be added to the

Usual Devotions of Families, or  
particular Persons.

---

*A Prayer for the Lord's-Day, in the Morning.*

**G**LORY be to Thee, O Lord our GOD, who in compassion to humane weakness, which is not capable of an uninterrupted contemplation of Thee, such as the Saints have above, hast appointed a solemn day on purpose for the remembrance of Thee. Glory be to Thee, for proportioning a seventh part of our time to thy Self, and liberally indulging the remainder of it to our own use.

Let us ever esteem it our privilege and our happiness, to have a day of rest set apart for thy service, and for the concerns of our immortal Souls; to have a day free from distractions, disengaged from the world, wherein we have nothing to do but to admire Thee, to praise Thee, to love and to serve Thee.

Give us grace to worship Thee in our Closets, with our families, and in the congregation; to spend it in doing good, as we have opportunity, in works of necessity, devotion, and charity; in prayer, and praise, and meditation. O let it be ever to us a day sacred



cred to divine love, a day of heavenly joy and refreshment, that we and all under our charge may employ that rest and leisure Thou givest to us, in giving all due worship, praise, and thanks to Thee. And grant, we humbly pray Thee, holy Father, that thy blessed Spirit, who on the first day of the week did descend in miraculous gifts and graces on the Apostles, may descend upon us, and upon all christian People; that we may be always in the Spirit of our Lord on the Lord's-Day. And since the blessing of everlasting salvation, which we Christians do on this day commemorate, does wonderfully exceed the Creation commemorated by the Jews; O let our love and our praises, our devotion and our zeal, proportionably exceed theirs also. And this we beg for the sake of JESUS CHRIST our Lord.

Worthy art Thou, O Lord of Heaven and Earth, to receive Glory, and Honour, and Power; for Thou hast created all things, and for thy pleasure they are and were created. Thou hast made Heaven, the Heaven of Heavens, with all their Host; the Earth, and all things that are therein; Thou preservest them all, and the Host of Heaven praiseth Thee. Glory be to Thee, O Lord GOD Almighty, for creating man after thine own image, and making so great variety of Creatures to minister to his use.

Glory be to Thee, O heavenly Father, for our Being and Preservation, for our Strength and Health, for our Understanding and Memory, for our Friends and Benefactors, and for all our abilities of mind and body. Glory be to Thee, for our competent livelihood,  
for

for the advantages of our education, for all our known or unobserved deliverances, and for the guard thy holy Angels keep over us.

But above all, glory be to Thee, for giving thy Son to die for our sins, and for all the spiritual blessings he hath purchased for us; for our baptism, and our early dedication to Thee thereby, and instruction in thy holy Religion, and for all the opportunities Thou givest us of serving Thee, and of receiving the holy Eucharist, and for the grace Thou givest us duly to value and to make use of such thy favours towards us.

And for whatever sin we have escaped, for whatever good we have done or thought, for all our helps of grace, and hopes of Heaven, glory be to Thee. Let all our Souls praise the Lord, and all that is within us praise his holy Name.

Glory be to Thee, O Lord JESUS, for thy inexpressible love to lost man, for condescending to take our frail nature on Thee, for all thy heavenly doctrine to instruct us, thy great miracles to convince us, and thy unblameable example to be a guide to us. Glory be to Thee, for thy agony and bloody sweat, for all the torments and anguish of thy bitter passion. Glory be to Thee, for thy glorious Resurrection and Ascension into Heaven, and Intercession for us at the right hand of thy Father. O gracious Lord, Thou who hast done so much for us, how can we ever sufficiently love Thee, praise Thee, serve Thee! Let all our Souls praise the Lord, and all that is within us praise his holy name.

Glory be to Thee, O blessed Spirit, glory be to Thee for all the miraculous gifts and

graces which Thou didst bestow on the Apostles, to fit them to convert the world; and for inspiring the sacred Penmen of holy Scripture. Glory be to Thee, for propagating and continuing to us the light of the Gospel of our blessed Lord. Glory be to Thee, for instilling holy thoughts into our Souls, for all the ghostly strength and support, comfort and illumination we receive from Thee, for all thy preventing, and restraining, and sanctifying graces. Glory be to Thee, O blessed Spirit. Let us never more by our Sins grieve Thee, who art the author of life and joy to us. Let all our Souls praise the Lord, and all that is within us praise his holy name.

Blessing and Honour, Thanksgiving and Praise, more than we can utter, more than we can conceive, be unto Thee, O most adorable Trinity, Father, Son, and Holy Ghost, our Creator, Redeemer, and Sanctifier, by all Angels, all Men, all Creatures, for ever and for ever, *Amen. Amen.*

*Another just before going to the Church.*

**M**OST holy and infinitely glorious Lord our G O D, Thou art greatly to be feared in the assembly of thy Saints, and to be had in reverence by all that draw nigh unto Thee. It is an infinite condescension in thy Majesty, to suffer such despicable worms as we are to come before Thee, to wait upon Thee, to speak unto Thee, to have any thing to do with Thee in a way of grace and mercy.

Hadst



Hadst Thou dealt with us according to our deserts, and rewarded us after our iniquities, we had been long ago in that place of torment where prayer and the means of grace could do us no good at all. Pardon, we humbly pray Thee, all our abuses of thy mercies, mispending our time, prophaning thy Sabbaths, polluting thine ordinances, the unworthy returns we have made unto Thee for all thy benefits, which might justly cause Thee to withdraw thy self from us, and thy blessing from thine ordinances.

Make us truly sensible of the worth of the opportunity which Thou on these days puttest into our hands for the good of our immortal Souls; let it not be as a price put into the hands of fools, that have no hearts to use it. Help us to make a wise and a right improvement of the same, for the glory of thy name, and for the preparing our selves for our eternal rest. Let our thoughts this day be much upon that rest, and upon that wonderful love of Thine in our redemption.

Take away our hearts of stone, that are so insensible of our own vileness, and of thy abundant goodness; and give us hearts of flesh; write thy law upon our hearts, put thy fear within us, that we may never depart from Thee. Let not thy Sabbaths nor thine ordinances be continued in vain unto us; but help us, we pray Thee, to grow in grace under all the means of grace we enjoy. The older we grow, and the nearer we come to our end, make us to be the fitter for thy Self.

Make us to love the habitation of thine house, and the place wherein thine honour dwell-

dwellleth, and to esteem one day in thy courts better than a thousand elsewhere. Let it be our meat and our drink, the joy and rejoicing of our Souls; to do thy will, and to be employed in thy service.

Visit all the dark corners of the Earth with the light of thy glorious Gospel; and let all that enjoy it walk worthy of it.

Make our Sovereign, and all our superiors, thy faithful subjects and servants. Let thy Priests be clothed with Righteousness, and thy Saints shout aloud for joy.

Be in all our solemn assemblies; accompany thine own institutions with thine own blessing. Make thy word in the mouths of thy Ministers very effectual for turning many unto Righteousness.

Be with us this day in all we undertake. Let our confession of sin increase our hatred and watchfulness against it; let our praises and thanksgivings be the inward sense, and our prayers the earnest desire of our Souls; let our conversing with heavenly things have an influence upon us for the bettering of us.

Go along with us, we humbly pray Thee, into the assembly of thy servants; unite and compose our thoughts in thy presence; let us attend upon Thee without distraction. Let us consider Thou hast an eye upon us at all times, and more especially when we draw nigh unto Thee in the way of thy worship. Help us to pray unto Thee in Spirit and in Truth, because Thou art a Spirit, and requirest so to be worshiped.

Give us all hearing ears, seeing eyes, and understanding hearts. Let us hear thy word, as thy word, by which we shall be judged,  
and

and which is able to save our Souls by believing and obeying it, through J E S U S CHRIST our Lord ; in whose holy name and words we farther pray, *Our Father, &c.*

*For the Lord's-Day, at or after Noon.*

**O** Eternal and glorious Lord GOD, our Creator and Governour, our Lawgiver, Saviour, and Judge ; we own, with all humility, gratitude, and veneration, that perfection of wisdom, goodness, and power, by which Thou didst in the beginning create all things in that order, magnificence, and excellency which we behold ; so that the glories of thy nature shine forth in the works of thy hands.

We praise, magnifie, and extol Thee, for all those wonderful works, which Thou didst in six days produce ; and that resting on the seventh day, Thou didst sanctifie it to thy solemn worship, and to our great advantage.

We glorifie thy Name, that Thou hast exalted us men to such an eminent degree of being, as to make us a little lower than Angels, the inhabitants of Heaven, and the constant attendants upon the Throne of thy glory ; that Thou hast endowed us with the prerogative of understanding, and the privilege of choice ; that Thou hast made us capable of Thee, and that our higher faculties have a peculiar reserve for Thee, and cannot without sacrilege be wholly estranged and with-held from Thee.

Blessed be GOD, that after we had done violence to our principles, and alienated our selves from the natural use we were fitted for,



for, by breaking the Laws of our Creation and of Thee our GOD, and had provoked thy wrath, and forfeited our happiness, and introduced depravation and misery; Thou didst out of the same infinite goodness, which created us at first unto good works, create us again unto them by CHRIST JESUS, the Son of thy Love, and the Saviour of thy lapsed Creation.

Blessed be Thou, O GOD, who wast pleased to send thine only begotten Son down from Heaven, to visit and recover us, who had forsaken Thee, and undone our selves. To Thee in CHRIST we now make our addresses, and pay our homage; as by Thee in CHRIST we are taught the doctrine of our Religion and Happiness. We confess, that from him proceed all divine manifestations and communications unto men.

We bless Thee for what CHRIST has done and suffered for us; for his Birth, and Life, and Death, and Resurrection from the dead, as on this day of the week; for his ascension into Heaven (as an attestation of his Doctrine, and a reward of his Sufferings) and that he is set down on the right hand of the majesty on high, all Angels and Archangels being made subject unto him, and ministering to the welfare of those who are the purchase of his blood.

We bless Thee that Thou hast made him the author and the pattern of our Religion, and of our happiness; that by him we can understand Thee, the object of all adoration; and can approach Thee with good hope of finding favour and help seasonable at all times, and proportionable to our needs.

Grant

Grant that we may make use of him as the only true and divine Mediator between GOD and man; and that being followers of our blessed Redeemer, we may pass (as he did) through a religious life, and a temporary death, to a joyful resurrection and a glorious immortality.

Thus fit us at last to be for ever with the Lord, and with the most humble prostrations and rapturous joy to adore him, who has redeemed us by his blood, and saved our Souls from death eternal.

Separate us on these holy days from all worldly thoughts and imaginations, that we may be at intire liberty for the use of those means, and for the exercise of those duties in which we have sacred communion with Thee, and by which religious dispositions are established in us, and unchangeable resolutions of living religiously, upon full satisfaction of reason and judgment that our Religion is intirely and absolutely for our good; and that Thou hast been exceedingly gracious to us, in making us capable of Religion, and in laying us under the most natural obligation to be religious.

Grant that in the addresses which we make unto Thee by Prayer and Thanksgiving, on behalf of our selves, and of all christian People, and of all mankind; and in the addresses Thou makest unto us by the ministry of thy word, we may feel such impressions of thy image upon our Souls, as may enlarge our veneration of thy Majesty, and our longings after the compleat, and nearest, and eternal, and uninterrupted converse with Thee in Heaven.

Suffer us not to rest in the means, without attaining the end; or to think it sufficient for our recommendation to Thee and approbation by Thee, that we have enjoyed the liberty and privilege of speaking unto Thee, and of hearing Thee speak unto us: but let those transforming religious exercises have their full and proper effect, in order to the renewing of our natures, and the reforming of our lives, that we may be sanctified and made holy, by practising the several instances of holiness, and may become like unto Thee, by imitating Thee in all Goodness, Righteousness, and Truth.

Let us and all others who wait upon Thee this day, according to thy appointment, become the better all our lives for the religious exercises of this day, that so we may be prepared for, and assured of that everlasting rest in Heaven, which Thou hast provided for those, who are in the temper of their spirit and in the course of their lives, the children of GOD. Grant this according to the design of him who is in the most exalted and peculiar sense THE SON OF GOD, and the Saviour of men, JESUS CHRIST our Lord; in whose name we further pray unto Thee, saying, *Our Father, &c.*

*For the Lord's-Day at Night.*

**M**OST great and infinitely glorious Lord our GOD, who art exalted far above the Heavens, and above the praises and apprehensions of the best of thy Creatures; we render unto Thee all possible Praise, Honour



nour and Glory, for what Thou art in thy self, and unto all thy Creatures.

We adore thy infinite wisdom, power and goodness, so apparent in creating, preserving, and providing for them. The Heavens declare thy glory, O GOD, and the Firmament shews thy handy work. The eyes of all wait upon Thee, and Thou openest thy hand, and fillest them with good.

But what shall we render unto Thee, most gracious GOD, for thy unspeakable goodness unto mankind, not only in making us capable of serving and enjoying Thee; but in providing for us a Saviour to reconcile and renew us, when we had forfeited thy favour, which was our happiness; and lost thine image, which was our excellency and glory!

We praise Thee, that we live in a place where thy Gospel is preached, and the way to Heaven so clearly revealed; where we have so many opportunities of hearing from Thee, and of waiting upon Thee; that this day we have enjoyed the means of being happy with Thee for ever. We pray Thee to accompany the same with thy blessing to that end. Let us be the better for the sermons we hear, for the ordinances we enjoy, for the duties we are imployed in. Let the fruit be unto holiness, and the end everlasting life.

Let our thoughts be much upon that happy state where we shall offend Thee and our selves no more; but shall reap our Redeemer's purchase for those that sincerely love and serve Thee.

Look in much mercy upon all mankind; let all the ends of the Earth see the salvation of our GOD. Increase the number of

true believers ; add daily to thy Church such as shall be saved.

Forgive the crying sins of these nations ; turn us unto Thee by a speedy and unfeigned repentance and reformation, that iniquity may not be our ruine. Compose our differences, make up our breaches, heal our divisions.

Endue our Sovereign with all necessary qualifications for her present and future happiness. Let none of our Magistrates bear the sword in vain, but be faithful to that trust committed to them.

Let the doctrine of thy Ministers be pure, and their lives exemplary, for the good of Souls ; accompany their endeavours with thy blessing. Bring seasonably to our remembrance what we read or hear of thy word : let us so have it always in our minds, that we may not dare at any time to sin against Thee.

As we are every day nearer our end, let us be every day more and more fit for keeping an eternal Sabbath with Thee in Heaven. Return gracious answers to the prayers of thy servants. Pardon what Thou hast seen amiss in us, or any others this day, through JESUS CHRIST, who hath taught us thus to pray ; *Our Father, &c.*

A Plain

A Plain  
**A C C O U N T**  
 O F T H E  
*Institution, Nature, and End*  
 O F T H E  
**L O R D ' s S U P P E R ;**  
 And of that  
 Preparation which is needful for the  
 due Receiving it.

**A**S the baptism of Christians was taken up from a like use of baptism among the *Jews*; so the *Lord's-Supper* was taken up from a like use of eating bread and drinking wine with thanksgiving to GOD, at or after the celebrating of the *Passover*: at the close of which *Passover*, as the *Jews* were wont to eat bread and drink wine with thanksgiving to GOD, the master of the family first taking the bread, and afterwards the cup of wine into his hands, and pronouncing the thanksgiving then used by them at each action, and then delivering them to the rest of the company; so did JESUS CHRIST finish his *Passover* with the twelve Apostles, who were his Family.

And after the *Jewish* *Passover* was finished, our Saviour, by a distinct action, did institute and celebrate the *Lord's-Supper*, the whole



Luke XXII. performance and doctrine whereof is contained in two verses only.

19, 20.

Now this action of CHRIST is, according to his express command, to be repeated by Christians, and that action is to be understood according to his explication of it.

2 Cor. III.

6.

Heb IX.

15, 18.

By the word *Testament* or *Covenant* used here and elsewhere, we must understand the *Institution of Religion*. The Jewish Religion, and the christian Religion, are each of them called a *Testament* or a *Covenant*. When the two institutions are distinguished one from the other, the Jewish is called the *first* and *old Covenant*; and the Christian is called the *second* and the *new Covenant*.

Exodus XXIV.

Ver. 8.

Luke

XXII.

Matthew

XXV I

28.

Luke

XXII.

20.

1 Cor. XI.

26, 27.

Romans

VII. 4.

By the *Blood of the new Covenant*, and by the *new Covenant in that Blood*, is meant the same thing: for as the one form of words is said to be used by CHRIST, in the history of this institution written by St. Matthew and St. Mark; so the other form of words is said to have been used by CHRIST in the history written by St. Luke and as the *Blood of the Sacrifice* which was used in the setting up the Religion of the Jews, is called the *blood of that Covenant*; so the *Blood of CHRIST* (our great propitiatory sacrifice) is called the *Blood of this Covenant*.

'Tis said, *This is my body which is given for you*: and *This is my blood of the New Testament which is shed for many for the remission of sins*. And as by the *Blood shed for many*, or for *you*, is meant death; so by the *body which is given or broken for you*, is meant death. This is CHRIST's death, that is, this is the sacrament of his death; this is the memorial of his death: For

For this is to be done *in remembrance of him*, 1 Cor. XI  
and *to shew forth his death.* 24, 25, 26.

The blood of CHRIST is *the blood of the*  
*Covenant* : *repentance and remission of sins* is the Luke  
substance of the Covenant. By this Covenant, XXIV.  
and the death of CHRIST, which was the 47.  
*federal Rite*, we are absolutely obliged to re-  
pentance, and conditionally assured of par-  
don. The Lord's Supper is not properly the  
*federal Rite*, but the memorial of it. The  
death of CHRIST was the *federal Rite*; and  
the Lord's-Supper is the memorial of  
CHRIST's death.

Nothing can more powerfully affect the  
consciences of men, than the *death of the Son*  
*of GOD* on their behalf, and for their sakes.  
Nothing can give us a more true *sense of the*  
*heinousness of our sins*, nor affect our hearts  
with a deeper sorrow for, and displeasure a-  
gainst them, than the serious consideration of  
the bitter sufferings of our blessed Saviour,  
to redeem us from that eternal *death* which  
is *the wages of sin*, and to reconcile us to  
GOD, and to purchase for us that *eternal*  
*life* which is *the gift GOD* through the  
same JESUS CHRIST our Lord.

Nor can any thing more effectually and  
strongly engage us to love our blessed Lord,  
and to dedicate our selves entirely to his  
service, than his having thus *laid down his*  
*life for us*, and *washed us from our sins in*  
*his own blood*, whilst we were yet his ene-  
mies.

And as we are under obligation from the  
death of CHRIST to repent, and to live re-  
ligiously, and are encouraged so to do by the  
assurance of pardon and eternal life, if we

do live religiously ; so all this works upon our reason, for our satisfaction and persuasion, so far as it is well and seriously considered by us ; and it cannot be considered unless it be remembred.

1 Cor. X. 16. *The cup of blessing which we bless*, as St Paul accounts for this matter, or that wine which we Christians drink with thanksgiving to GOD in the Lord's Supper, *is the communion* or communication *of the blood of CHRIST* ; by this memorial of his death we have communion with CHRIST our Saviour, considered as dying for us, whose death is the propitiation for sin, and the confirmation of the new Covenant or Testament, or of that Religion which was set up at his death, and according to which Religion we are bound to live. And *the bread which we break* and eat in the Lord's-Supper, being a figure and memorial of his death, when his body was broken, or pierced thro' and torn by the nails, and by the soldier's spear, *is the communion of the body of CHRIST*, or our communion with him considered as dying for us.

The end of this institution then, we see, is *the remembrance of CHRIST*, and of *his death* ; and doing this action for a memorial of him. If therefore we consider what CHRIST is, *viz.* GOD dwelling in, and united to, and manifesting and communicating himself to us by JESUS CHRIST, our divine Lord and King, Lawgiver, Saviour and Judge : if we consider what the death of CHRIST is, *viz.* the attonement for sin, and the sanction of our Religion ; we must conclude from all this, that as our Religion is the duty of repentance, encouraged by the pro-



promise of forgiveness; and as a propitiatory sacrifice is an obligation to repentance and an assurance of pardon; so a resolution agreeable to this, is that disposition of mind with which we are to celebrate the sacrament of the body and blood of CHRIST, that is, of his death.

For the true and necessary preparation for our celebrating the Lord's Supper is such a faith in CHRIST the Mediator, as works in us a steady, effectual resolution of living according to his laws, in hopes of obtaining that *remission of sin*, and that *eternal life* which he hath purchased for those who thus believe and obey him.

When we remember the death of CHRIST, and the salvation he hath thereby wrought for us, and the setting up our Religion by our Lord at his death, as often as we receive the holy sacrament, all our joy and thankfulness must center at last in our living by the grace of GOD, according to our Religion.

Nor can there be any other available preparation for the thanksgiving in the Lord's Supper, but a full preparation of mind, and a firm resolution, together with a sincere, actual endeavour to live according to that Religion, the setting up of which, by the Son of GOD at his death, we do thus commemorate. And they who thus do celebrate the Lord's Supper at any time, are in no danger of *eating and drinking unworthily*.

Let us therefore, generally speaking, some time before we come to this sacrament, retire from the world, and take into our most serious consideration what our Religion is,  
and

and what our lives have been. Let us take all pains necessary for the bringing our minds to this determination, that our lives shall be hereafter such as our Religion is, and particularly in those instances in which they have been otherwise.

To this purpose let us read and study, apply and settle in our Souls such truths of GOD (natural and supernatural) as may, by the impressions they make, reconcile the temper of our spirits to the rule of our Religion, and prevail with us to walk worthy of that high and holy calling wherewith GOD hath called us.

And with this disposition of mind, made actual and lively by foregoing religious exercises, let us come to the celebration of the Lord's Supper, and have communion with all those who belong unto the Church of GOD in CHRIST.

But after all, the great and standing preparation for worthily receiving the Lord's Supper is to walk circumspectly every day, and so to live in all good conscience towards GOD, and towards all men, as to be always well prepared and ready for our personal summons to CHRIST's Tribunal by the most sudden death or sickness.

And as no man can be truly said to be *a wise and a faithful servant*, but he who thus *waits for his Lord*, and who thus *loves his appearing*; so this true friend of CHRIST's, who is careful to do whatsoever he commands him, cannot but be at all times both duly prepared, and willing upon all opportunities that offer, to approach the table of his Lord. For in this sacrament all the grounds, reasons  
and

and motives of his faith, and hope, and love to his good GOD, and to his merciful Redeemer, and the assurance of GOD's love to him, and of CHRIST's having laid down his life to save him from his sins, and from that everlasting punishment which they had deserved, are represented to our outward senses, according to our Lord's own appointment, in order the more to affect our hearts, and to make more deep and lasting impressions on our minds, and so more strongly to engage our love and our obedience to him.

And is the whole visible world now an equivalent, or fit to be put in competition with this high privilege of the children and faithful servants of GOD? who, as they are always doing their Father's will, and serving their Lord, can at all times with joy and gladness think upon, and *wait for the blessed hope, and the glorious appearing of the great GOD and their Saviour JESUS CHRIST*; and who consequently hereto most chearfully embrace all opportunities of doing what he so expresly commanded in remembrance of him.

And on the other side, how poor and wretched, how truly pitiable a thing is the most potent Monarch, the most noble illustrious Prince, the most wealthy Mammonist in the christian World, if being a slave to sensuality, or pride, or covetousness, and so having no more rational hope in CHRIST, than he hath love to him, and care to please him, he lives in a perpetual, in an hourly hazard of dying in his sins, and so having his portion with unbelievers in eternal death and misery; and consequently, he can never think



think of his own death, or of CHRIST's coming to judge the world, but with the utmost dread, and most cruel pangs of horror, and guilt, and confusion !

And therefore every such servant of sin, either in effect excommunicates himself by an habitual neglect, if not contempt, of a plain command of CHRIST : Or, if he comes sometimes to his table, out of custom or formality, or to appease that little conscience he hath, but still without reforming his temper, or amending his life, he there *eats and drinks judgment*, or farther condemnation *to himself*. He provokes God to punish him for profaning that holy ordinance, by coming to it without examining himself whether he be in the faith, and so repents of his sins, and so believes the Gospel, that he stedfastly resolves to obey CHRIST in all things for the time to come ; or rather, certainly knowing, that he neither so believes nor repents, as not to return, after that solemnity is over, to his former ill courses. *O that men were wise, that they understood this, that they would consider their latter end !*

Deut.  
XXXII.  
29.

# FORMS of PRAYER, &c.

To be used,  
Before, At, and After the Celebra-  
tion of the Lord's Supper.

*Prayers to be used before Receiving.*

*They may be used also in the CHURCH, before the Office begins, or whilst others are Receiving.*

**I** Come to Thee, O Lord my GOD, from whom are the preparations of the heart, and the good disposition of our minds for thy worship and service. Fit me, I pray Thee, and all those who shall approach thy holy table, for these solemn duties, by an hearty contrition for our sins, and a sincere resolution to do better for the time to come.

Stir up, I humbly beseech Thee, such pious affections and dispositions in all our Souls, and fill our minds with such holy meditations as are suitable to this occasion. Accept of the expiation which thy Son hath made for all our transgressions, by the sacrifice of himself, as of a lamb without blemish.

Grant to us all such a sense of our sins, and of the sufferings of our blessed Saviour for them, as may affect our hearts with a deep sorrow for our sins, and an eternal hatred and displeasure against them; and may effectually engage us to love him, and to live to him who died for us, JESUS CHRIST our blessed Saviour and Redeemer.

Cleanse

Cleanse us, O Lord, from all filthiness of flesh and spirit, that we may be meet guests for thy holy table, and may be real partakers of those blessings and benefits which are represented in the sacrament of CHRIST's body and blood.

Strengthen, O GOD, all good resolutions in us. Enable us, by thy grace, faithfully to perform the conditions of that covenant which we made in our baptism, and do intend to renew in the holy sacrament, by dedicating our selves entirely, and for ever, to the service of our blessed Redeemer, who hath loved us and washed us from our sins in his own blood. To him be all honour and glory, thanksgiving and praise, love and obedience, for ever and ever. Amen.

*An Exercise of Repentance.*

**M**O S T gracious GOD, and my most merciful Father, I prostrate my Soul at thy footstool, most humbly acknowledging, to thy glory and my own shame, that notwithstanding the goodness of thy commands, in keeping of which there is great reward; notwithstanding the declarations of thy wrath against all ungodliness and unrighteousness of men, especially of those who hold the truth in unrighteousness; notwithstanding the gracious offers of reconciliation in CHRIST JESUS, to all penitent sinners, I have very often and in many kinds sinned against Thee.

I have grossly neglected and abused my self, and I have abused thy patience and long-suffering towards me. The many sins I have

com-



committed do testifie against me; and my own heart condemns me.

I have sinned contrary to the admonition of my conscience, and to the conviction of my judgment, presuming to do what thou hast forbidden, and neglecting to do what Thou hast commanded.

I have neither loved Thee, my GOD and my Father, with that ardency of affection; nor have I worshiped Thee with that profound humility, with that attention and devotion; nor have I served Thee with that zeal for thy glory, nor yet with that diligence, and care, and constancy that I ought to have done: nor have I made all that use I ought of those advantages and opportunities of promoting the good of others, and of working out my own salvation, which Thou hast been pleased to put into my hands.

I have lived contrary to the obligations I am under from nature and from grace, and contrary to the profession I have made of virtue and christianity, contrary to my duty and to my hopes, forsaking Thee, and my own mercies.

All this I call to mind with sorrow of heart, and with repentance unfeigned, upon the most serious consideration, being satisfied concerning the excellency, reasonableness, and necessity of piety and holiness, and the great unreasonableness of all vice and sin; and resolving from henceforth, in subserviency to Thee, and by the assistance of thy holy Spirit, to cease to do evil, and to learn to do well, according to the doctrine of JESUS CHRIST our Saviour. *Amen.*

*A De-*

*A Deprecation of Punishment.*

**O** Most great GOD, and Father of our Lord JESUS CHRIST, who hast assured us by thy Son, that Thou wilt pardon and save all those who believe, and repent, and obey the Gospel; and that thy wrath and vengeance shall fall on all those who are finally impenitent and incorrigibly unrighteous.

I acknowledge that I am obnoxious to that wrath and vengeance, by which Thou mightest most justly, long before this time, have cut off my life and my hope, and have consigned me to a portion in eternal death. Thou mightest have given me over to the torment of a guilty conscience, and to the dominion of sin, and to a reprobate mind, and have made me miserable in this world, and in the other.

Make me deeply sensible, I pray Thee, of the great evil of my manifold sins and high provocations, and work in me a hearty contrition for them. And then be Thou pleased, according to thy tender mercies, to pardon all my transgressions, for the sake of my blessed Saviour and Redeemer, who shed his blood upon the Cross for the remission of my sins, and who hath promised that Thou wilt give us all those things which we ask of Thee in his Name.

For, O Lord, there is mercy with Thee that Thou mayest be feared; and thou desirest not the death, but the conversion of a sinner; and Thou art long-suffering, not willing that we should perish, but that we should come to repentance and be saved.

Let

Let that patience and goodness of thine, which allows us farther time for the reformation of our lives, and for the renovation of our nature, be accompanied with such gracious influences of thy holy Spirit, that in dependence upon Thee, who workest in me both to will and to do, I may work out my own salvation with fear and trembling; that being successful through thy gracious assistance, in recovering thy divine image, my reconciliation to Thee may be a pledge and evidence of thy reconciliation to me; and that I may escape the consummation of misery in the other world, by an hearty repentance for all my past sins, and amendment of my life.

Suffer me not again to provoke thy indignation, by revolting to my former sins, or consenting to any other; but grant that being faithful unto the death, I may be delivered by my blessed Saviour from the wrath to come, and may attain to the crown of life which is eternal in the Heavens, for J E S U S CHRIST his sake.

*A Thanksgiving for JESUS CHRIST,  
and Salvation by him.*

**M**OST blessed and glorious Lord GOD, the Author of our Beings, and the Father of our Spirits; I thy Creature and Servant, whom Thou hast taken into a special relation to thy Self through JESUS CHRIST, making his Disciples the adoption of thy grace, do present my grateful acknowledgments, for that Thou hast manifested thy self in our flesh, and nearly united thy self unto  
F our



our nature in thy only begotten Son. I bless Thee for the glorious design of the incarnation of the WORD, which in the beginning was with GOD, and which was GOD, in order to the reconciliation and salvation of men : and for that satisfaction Thou hast received by his obedience to the death, thereby atonement being made for sin, and such vindication of the honour of thy Name, Laws, and Government, that Thou dost, thro' his blood, encourage the repentance of sinners by the assurance of pardon.

Lord, what is man that Thou art mindful of him, and the Son of man, that Thou shouldest so regard him, as to cause the Eternal WORD to become the Son of man, that we might become the Sons of GOD!

Let the consideration of the divine authority which our blessed Saviour has over us, as our Lord and King, our Lawgiver, Saviour and Judge, influence my whole Soul into a compliance with him, according to the relation he stands in unto us ; that I may submit to his laws, follow his example, confide in his salvation, and may provide to give an account of my self at his Tribunal.

Never suffer me to forget him who loved my Soul unto the death, and whose blood is the price of my redemption ; and let the remembrance of what he has done and suffered for me engage my heart to love him and to serve him for ever.

*Another before Receiving.*

**M**OST holy and Almighty Lord our GOD, the Father of mercies, the GOD of peace and comfort, we praise Thee for  
that

that Thou art pleased to vouchsafe to us this happy opportunity to improve our selves in christian wisdom and holiness, and to make the nearest approaches to thy divine Majesty. Help us, we pray Thee, to draw nigh to Thee at thy holy Table, with the greatest humility and devotion of Spirit, and there to receive the renewed pledges of thy love, to our very great increase in Faith and Hope, and in Love to Thee our GOD, and to all the world.

O fill us, we pray Thee, with a lively and strong sense of thy bounteous goodness which hath been so many ways expressed towards us. Fill us with pious dispositions to receive more of it, according to thy precious promises in CHRIST JESUS.

Stir up in us such thankful acknowledgments to Thee, such hearty resolutions to obey Thee, such earnest desires and longings to partake more and more of thy divine nature, such love, delight, and joy in well doing, that our Souls may be lifted up above, to that glorious place where our dear Saviour is; and we may comfortably expect, and be truly prepared for a blessed translation thither at the great day of his appearing.

*Prayers to be used at the time of Receiving,  
or with respect to that time.*

**I** Lift up my Soul to Thee, my GOD, humbly imploring thy blessing upon me, and thy gracious assistance of me in the holy action I am now about. Forgive whatever Thou seest to be amiss in me, or in any of thy servants; and accept of our sincere desire

to perform an acceptable service to Thee, through JESUS CHRIST. Blessed be GOD for his unspeakable gift, his dearly beloved Son JESUS CHRIST, in whom we have redemption thro' his blood, even the forgiveness of sins.

*Another.*

**T**HIS is, O Lord, the blood of the New Testament. Grant that I and every one of us may so receive it, that it may be to us for the remission of all our sins. And tho' we have so often and so wretchedly broken our part of that covenant whereof this Sacrament is a seal; yet be Thou pleased to make good thine, to be merciful to our unrighteousness, and to remember our sins and our iniquities no more. And be Thou pleased also to put thy Laws into our hearts, and to write them in our minds, and by thy grace dispose our Souls to such a sincere and constant obedience, that we may never again provoke Thee. Lord, grant that in these holy mysteries, we may not only commemorate, but may effectually receive our blessed Saviour, and all the benefits of his death and passion

*Another.*

**B**LESSED be the Father of our Lord JESUS CHRIST, who hath caused his Son (the habitation of the most high GOD, in and by whom he manifests and communicates himself to the children of men) to be born, and to live, and to die, and to rise again, and to ascend into Heaven, that he  
may



might be the author and the pattern of our Religion and of our happiness, our Lord and King, our Lawgiver, Saviour, and Judge.

Blessed be GOD, that the kingdom of Heaven is come, and that the most perfect state of Religion is set up, at and by the death of our Lord JESUS CHRIST, which is the great propitiation and blood of the New Testament or Covenant, by which we are obliged to repentance and the obedience of a holy life, and by which we are assured of the forgiveness of sins, and the resurrection to a happy immortality.

May the remembrance and consideration of the death of CHRIST prevail with me to live religiously, that my Soul may live for ever.

I eat this in remembrance of CHRIST, and of his death; and blessed be the glorious name of GOD for ever, for our Religion, and for our salvation by JESUS CHRIST.

I drink this in remembrance of CHRIST and of his death; and blessed be the glorious name of GOD for ever, for our Religion, and for our salvation by JESUS CHRIST.

I thus commemorate the obligation my Soul is under by way of a covenant with GOD, which is established by the blood of his Son: and I renew the dedication of my self, soul and body to his service, for which I was created at first, and to which I am created anew in CHRIST JESUS, and by his Religion.

Blessed be GOD for discharging the consciences of men from the burden of *Jewish* ceremonies; and for securing the Religion of men against the depravations of idolatry and superstition, by setting up the Religion of CHRIST; in which there is the most compleat repetition

tion of the rules and measures, of the principles and reasons of virtue and righteousness, and the most glorious substance of all the ancient types in our Lord JESUS, who is *the divine medium*, means or way of our addresses to GOD, and of GOD's communications to us.

*Prayers to be used after Receiving, at home, or in the Church whilst others receive.*

**I** Praise and magnifie thy great and glorious name, O Lord my GOD, for the blessed opportunity afforded to us this day, of commemorating thy infinite goodness and mercy to us and to all mankind, in sending thy only Son into the world, to take our nature upon him, to submit to the infirmities and miseries of it, to live amongst us, and to die for us; and that to preserve the memory of this great love and goodness of Thine to us for ever in our hearts, Thou hast been pleased to appoint the blessed Sacrament for a solemn remembrance of it. Grant, O Lord, that we may faithfully keep and perform that holy covenant which we have this day so solemnly renewed and confirmed in thy presence, and at thy table. Let it be an eternal obligation upon us of perpetual love and obedience to Thee. Let nothing seem hard for us to do, or grievous for us to suffer for thy sake, who whilst we were sinners and enemies to Thee, lovedst us so as never any man did his friend. Grant that by this sacramental, and all other solemn addresses made to Thee, according to thy will, there may be conveyed to our Souls new spiritual life and strength, and such a measure of thy grace and assistance,

ance, as may enable us to a greater care of our duty for the future, that we may henceforth live as becomes the redeem'd of the Lord, even to him who died for our sins, and rose again for our justification, and now sits on the right hand of the throne of GOD, to make intercession for us.

*Another.*

**L**ORD, I am not my own, but am bought with a price, even the precious blood of thy dearest Son, that I should no longer live unto my self, but unto him that died for me, and should glorifie GOD in my body and in my spirit, which are GOD's. I consent to that most gracious covenant which is established by the blood of JESUS CHRIST; and I here renew the dedication of my self, soul and body, to thy service, according to the doctrine, and after the example of my blessed Saviour.

Blessed be the Mediator of that new and better covenant, which is established with better promises, and hath brought in everlasting righteousness, and a better hope, by which we draw nigh unto GOD with a true heart and assurance of faith. The doctrine of CHRIST is the word of eternal life; his Laws are the transcript of the divine nature; by observance of them we are changed into the image of GOD, and made partakers of a divine life and happiness. May his word never depart from our minds, nor his law out of our hearts; but living always under the power of divine truth, may we be made partakers of the divine nature, and become meet for those regions



ons of blifs and glory, where nothing but what bears the image of GOD can dwell.

Create. O GOD, and quicken ſuch apprehenſions of thy goodneſs to us in our Souls, as may never die and decay; but may be in us a continual ſpring of religious life and motion; that the ſame mind may be in us which was in CHRIST JESUS, and we may live on earth as if CHRIST lived in us; that ſo we may be qualified for, and aſſured of living with him for ever in the neareſt approaches unto, and moſt bleſſed communion with GOD; in whoſe preſence is life, and at whoſe right hand are pleaſures for evermore. *Amen.*

*Another:*

**B**LESSED GOD, who haſt made us for thy ſelf, and for happineſs by the knowledge, ſervice, and enjoyment of thy ſelf; grant, we humbly pray Thee, that theſe our addreſſes unto Thee may enlarge, excite, and quicken our due regard to, and our veneration of thy Majeſty, increaſe our love of Thee, and make us long more earneſtly for the moſt perfect, uninterrupted, and eternal communion with Thee in Heaven. Grant that we may never reſt in the means, without attaining the end; but that all theſe religious exerciſes may have their full effect for the renovation of our natures, and for the reformation of our lives; that we may become every day more holy by the practice of holineſs in all its inſtances, and more like unto Thee our GOD, by imitating Thee in Truth, Righteouſneſs, and Goodneſs, thro' JESUS CHRIST our Lord. *Amen.*



that  
re-  
als,  
in  
no-  
ich  
ive  
so  
ng  
hes  
D;  
ght  
or  
w-  
f;  
ur,  
nd  
ra-  
of  
for  
nal  
unt  
out  
gi-  
for  
he  
oe-  
ice  
ke  
in  
ro?